

The
Chicago Theological Seminary
REGISTER



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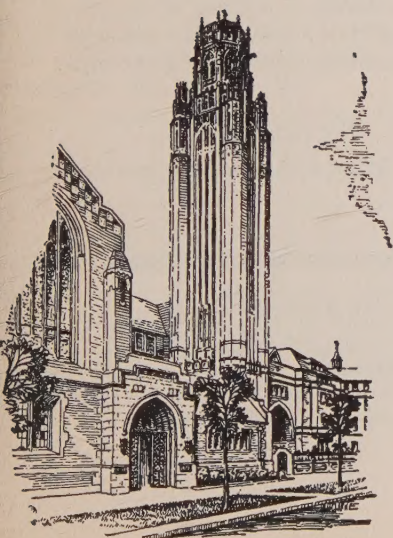
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Alumni Notes and Book Reviews and the

**Hammond Library Extension
Service Bulletin**

You Have Blazed a Trail, Sir!

An address to Dr. Holt by his students and co-workers in Bombay

To:

DR. ARTHUR E. HOLT, M.A., PH.D., D.D.

Visiting Professor, The Sir Dorabji Tata Graduate School of Social Work, Bombay

SIR:

It is with heavy hearts that we, the students and the staff of the Sir Dorabji Tata Graduate School of Social Work, have assembled here this evening, to say goodbye to you and Mrs. Holt. You came to us only a few months ago and we cannot help feeling that you are going away too soon.

We are proud to own you, Sir, as a Visiting Professor of our Institution. Your teaching has brought you into touch with the whole of the School. We all appreciate the fact that your knowledge of social work and your lectures are inspired, not by a sense of duty, but from a genuine impulse of humanity and a gift for social teaching. You have placed before us a high ethical standard which it shall be our pleasant duty to strive to attain in the future.

We were deeply impressed by your lectures dealing with the awakening of social consciousness in the United States, and the way you brought to bear your knowledge and experience on the treatment of Indian Social problems. In India too, there is need for the kind of work that is done on so extensive a scale in America. We hope that your visit to this country will be the first of many by other pioneers in social work. You have blazed a trail, Sir, that must in the future be followed by other leaders in your country and in ours. The cultural exchange between India and America cannot but benefit both these great countries.

Your visit to Bombay is an instance of goodwill and self-sacrifice, and, may we add, of your remarkable devotion to the social science to which you have dedicated your life.

We also wish to thank you for the interest you have taken in elocution and for having placed your experience of public speaking at the disposal of our Association. You were kind enough to preside over our debates; and in your concluding remarks at these functions, we had a taste of the excellence of your public speaking.

In conclusion, we request you to accept this address as a token of our reverence and regard for you. We wish you and Mrs. Holt a safe voyage and hope that you will long remember us and look back on the days you have spent with us as a pleasant episode in your well-spent life.

We remain, Sir,

YOUR STUDENTS AND CO-WORKERS

Bombay
11th March, 1937

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FRED EASTMAN, *Editor*

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THE SPIRITUAL CENTER OF THE UNIVERSE

By ARTHUR E. HOLT

[Professor Holt has just returned from a year in India and Africa. He spent several months teaching in the Sir Dorabji Tata School of Social Service at Bombay. He delivered the following address in Graham Taylor Hall at the opening of our Autumn Quarter on October 5.]

MY FRIENDS, I am glad to be back. I bring you greetings from many of our graduates who are doing great work in various parts of the world. Last Christmas I saw Carl Wood, who is teaching history and athletics and almost everything else at Forman Christian College in Lahore. I spent five months with Clifford Manshardt, who is (I think without doubt) one of the most important citizens in the city of Bombay. I doubt if Dr. Graham Taylor ever had a more useful place in the city of Chicago than Clifford Manshardt has in Bombay.

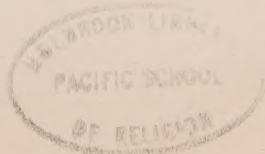
As the basis of our meditation this evening I would like to suggest to you that one of the most interesting times in the world's history was the time when the Roman Empire, assuming for itself the sanctity of a holy cause, surrounding its emperor with an adoration amounting almost to worship, giving to its laws the sanctity of a moral code, and relying on

the motives of force and fear, was challenged by Hebrew messianism, which represented God's revelation over two thousand years to a group of people who had been engaged in moral and spiritual discovery—a messianism which challenged the Roman Empire at four points.

CHRISTIANITY AGAINST THE ROMAN EMPIRE

It said that God, revealed in Christ and not in the emperor, was the legitimate object of worship, that the basis of social cohesion should be social trust and faith and not force and fear, that man was to be guided not by adherence to law but by his social imagination. If you want to know how to treat your neighbor, put yourself in his place. All evil, adultery and murder especially, go back to the evil imagination; the purification of the heart is the only basis for right conduct. Finally, it lifted the cross instead of the sword as a symbol of social progress. These two

[1]



forces—the Roman Empire and the early Christian church—fought it out around the Mediterranean Sea, and the result was the revelation that at the center of the cosmic structure is love.

Now, to the advantage of you as servants, but to the disadvantage of you as seekers of comfort, that battle is being fought over again. When I came to this University thirty-eight years ago the most important person in society was the scientist, because he was answering the questions which society wanted to have answered. He was answering the questions of technique; he was answering the questions of *how*. We still honor the scientist, but he is not today answering the questions which society wants to have answered. Men today are asking those questions which have to do with the *why*—the purpose, the great ultimate realities of life; and they are asking the questions which only religion answers. Not the scientist but you, as religious leaders, are “on the spot” today.

More than that, when someone comes forward setting up the values around which he hopes to organize the devotion and adoration of men, he is dealing with the stuff out of which religion is made. This is happening today. Once more society is asking the question: Shall the church or the state discover, define, and defend that which is worthy of supreme devotion? Once more (as someone said in Europe this summer) the great question is this: Will Jesus or Caesar be the one to organize modern society?

And for that reason it behooves all of us to take seriously the task we have in mind. Once more, it seems to me, we face the necessity of understanding and appreciating those great intangibles which have been at the center of the Christian cause from its earliest time until now. What is the meaning of God in Christ? What is the meaning of the church? What is the

meaning of a society built, not on force and fear, but built on persuasion, confidence, love, and faith? What is the meaning of the state, if you will? What does life mean in terms of God for all of us?

THE MEANING OF GOD IN CHRIST

Once more I say we must face the meaning of God in Christ as the spiritual center of the universe. We had a great deal of experience with the Equator during this last year. We crossed the Equator three times in one night. I have never seen it, but I believe in it. There are places where it is not air conditioned. We could spend a good deal of time debating whether this Equator was discovered or revealed, but the most important fact about the Equator is not whether it was discovered or revealed; the most important fact is that it is a great base line with reference to which every ship that sails the ocean and every plane that flies the sky defines its present and outlines its future. An epidemic broke out on board; four children were buried at sea. The captain noted in his logbook the exact number of degrees east and south where they were buried—all computations with reference to the Equator and the meridian.

There is a place out in the Atlantic Ocean from which the hurricanes emerge. It is in the tropics, east of the West Indies. Hurricanes behave very much like American millionaires—they start immediately for Florida, come up along the Atlantic Coast, go out along the coast of Maine, and then head for the British Isles. This is known as the hurricane route of the world. There was a time when those hurricanes were dangerous (and they are still dangerous—it does not do to trifle with one), but just as soon as one is sighted someone starts those little messages which go out in all the space betwixt the earth and the sky, announcing that a hurricane is moving in such and such a direction—

so many degrees west and so many degrees north. Out come the great life-saving crews, and the ships turn left or the ships turn right, and the hurricane moves along over the Florida coast, up along the Atlantic seaboard, and across to the British Isles—and it is largely just a big wind and a loud noise. Hurricanes no longer are the devastating things they once were, because we know how to locate them with reference to that invisible line we call the Equator. The great marine service operates with reference to it. The shoals are mostly identified from it. Now, something like that God in Christ means to the Christian. I know the analogy falls down at a good many places. You cannot insult the Equator, you cannot be loyal to the Equator, the Equator is not the dynamic agency that a religious force is, but the fact remains that that for which the Equator stands and that which the Equator does for the life of transportation, God in Christ seeks to do for the moral and spiritual world—that is, to furnish a great base line written in the cosmic structure with reference to which you and I can define our present and outline our future.

THERE MUST BE A NEW CHURCH

Not only must we be interested in the spiritual center of life, but we must be interested once more in the church as the institution which keeps the revelation of God in Christ alive in the world. Other religions envy us our church. I had some fine students during this last year in India—Brahmins, Mohammedans, Parsees, Christians. Some of those with the purest minds were the Brahmin students, and one of them used to say to me: "I want to go back to serve the villages, and I wish that we Hindus had a church back there which would give me my support and let me serve unselfishly the cause of village reconstruction, but the temple

where I used to worship, although it is endowed, is falling into ruins, and the endowment has been appropriated by a few selfish people and used for their own advantage. I wish there was a church which could give me backing the way your Christian churches give backing to your young men who go even to foreign lands to serve the good cause." When I thought about his adoration for the church I somehow felt very humble, because I know how our churches fall short of that admiration which he had for them.

Right down in what was called "The Fort" in Bombay (it corresponds to the Loop in Chicago) there were three Methodist churches and three Scotch Presbyterian churches. If you had put them all together they would not have made one good-sized church. Mrs. Holt and I decided to attend one of the Scotch Presbyterian churches during our stay in Bombay. One night when we went in there was a good Scotch Presbyterian minister in the pulpit, on one side of the church there was quite a large group of young girls and on the other side a large group of young boys, with just a fringe of adults at the back of the church. Generally I am fairly critical about church audiences, but it was Mrs. Holt who had all the bad ideas that night. As we came out I remarked that that was a church where evidently the minister had a good, strong grip on the children at least. Mrs. Holt replied: "That church supports two orphan asylums, and the only people there, except for the fringe of adults, were the children of the orphanages who were compelled to be present."

So there were those churches, fragmentary as they could be, and the same fragmentary character was true of the Methodist churches. When I think of the churches I know I wonder if they are worthy the admiration of that Brahmin student. The Catholic Church, the inter-

national advocate of the closed mind; the Church of England, the religious-work department of the British Empire, its walls lined with plaques of the great soldiers who conquered the colonies (plaques paid for through taxation of the Mohammedan, the Brahmin, the African); and the Protestants in the United States, a constellation of ecclesiastical egotisms, each group hanging on to its own little petty interest—ah, that is not the church this young Brahmin honored! There must be a new church! We cannot win this fight without the Roman Catholic Church. The Roman Catholic Church has accomplished some things we have not accomplished. We cannot win this fight without the Protestant churches. There must be a church which represents the revelation of God in Christ, which perpetuates the personality of Jesus in the world today. As builders of that church I welcome you to the most serious and most important task in the world.

THE LIMITATIONS OF THE STATE

In the third place, you and I must understand the modern state. It will not do to talk about the state as though it were all bad. You are not dealing with the kind of state the early Christian church dealt with in the days of the Roman Empire, although it is true you may be dealing with it in some places. Such states once more are coming to the front. But the state you and I know is a state which does so many things well that it is almost impossible to keep from honoring it as the complete servant of society. When I see the state fighting the great social scourges of famine, plague, cholera; when I see a state organizing a great police force; when I see a state carrying on mass education in a way that no private agency could do it; when I see a state with all its welfare services becoming a great agency of mutual aid, I am al-

most ready to say, "Let the state do it all; it does all these things so much better than we can do them as private agencies or as churches that we had better turn the task over to the state."

And yet there are some services which the state does not do well. In discriminating between the services which the state does do well and those which it does not do well we find our task at the present time. The state does not do well those things which have to do with the conscience of people. I have just recently read a book on *Church and State in South America*, and on the opening page there is this paragraph:

Former generations thought that religion could be established by the state. This generation knows that the church can only be established in the conscience of people.

We, too, are ready to say that. There is something terrible happening to us when the state sets itself up as the agent and object of supreme devotion, or when it tries, as it is still doing in the world, to be the basis of that religious life which can only be established in the conscience of folks. It is just because we need some agency which can stand over against the state and look it in the face, and criticize and challenge it from the standpoint of conscience, that the church must exist in modern society. There is no other agency that can do this—education cannot do it; the universities cannot do it. The universities in many places are becoming the "yes men" of these totalitarian states, or are finding ways of rationalizing their subservience to the state.

No, my friends, there is only one institution which can do it, and there is only one institution which can give you a vocation. You are not going to accomplish anything going out into the world and attacking modern evils with a barrage of words in your own name. I have told you many times about the student who

came to my office and told me that he had lost faith in the Christian church, but that he would awfully well like a job teaching in a theological seminary. We have plenty of people at the present time who want to serve in these subsidiary agencies, who throw out an anchor to windward by taking Master's degrees when at the university in the hope that they can get around the process of serving the church. I think the time has come when we ought to say, "Stop fooling about this matter; if you want to serve the church, serve it; it is the only institution that can give you a task; it is the only institution old enough and sufficiently well established in society to make this fight." The time has come when we will draw the line and say, "Either glorify your ministry in the church or seek your opportunities somewhere else."

A NEW BASIS FOR SOCIETY

More than that, I think the time has come to renew our faith in a society built not on force and fear, but on persuasion, consent, and mutual loyalty. I do not know what the President meant this morning when he said that the United States was going to work for peace. I am afraid that he means that the United States and Great Britain and a few other nations are going to rise up and declare that what is happening in the world should stop. Now, before we join with those other forces I would like to ask one or two questions: Are we simply denying to certain nations the right to have an empire while we ourselves maintain the principle of empire? Is it right for one-fifth of the people of the world to have three-fifths of the territory? If it is right for Europe to take Africa why is it not right for Japan to take China? I have the same objections to empire and war and revolution, for all of them ultimately throw us into the hands of the military power and

give us a world built on force and fear and not on faith and mutual loyalty. It is the principle on which the world is organized that is wrong. The nations of the world are still grabbing territory, still anxious to hold more territory than they are entitled to, still desirous of maintaining the superlative value of certain races.

Gertrude Millin talks about all this in a recent book, a biography of Cecil Rhodes. Now Cecil Rhodes was one of the great exponents of empire, and of a certain kind of empire, and he built his love of empire on a theological foundation. He said you and I should be like God. Therefore we ought to find out what God is doing in the world and try to do what he does. Well, what is God doing? God is working for the survival of the best. Now, who are the best? Cecil Rhodes is willing to admit it is the white people of the world, and especially the British. Therefore we should work for the populating of the largest amount of territory possible with white people, and especially the British. William Stead says that occasionally Rhodes used to go out and look at the planets and sigh because they could not be annexed to the British Empire! The only difficulty with maintaining a great empire of this kind is that it calls for so many machine guns and poison gases to convince the dark peoples of the world that it is the way God wants the world to develop.

This business of being the preferred people with God in populating the world will have to stop. In some way, by mutual respect, by persuasion, we will have to build a world not on force, not on empire, but a world that is held together by the social cohesion of love and trust. And, my friends, that is going to call for all the courageous exploration you can do and all the confidence you can have in the revealing power of God as love. And the two are not mutually contradictory.

When we flew from Guayaquil, Ecuador, to Panama, our pilot was Stephen Dunn. When I reached the United States I saw in the paper that the same plane, piloted by Stephen Dunn, had plunged into the ocean in a storm just off Panama and all in the ship were lost. I have done a good deal of meditating about that experience since that time. I wondered what Stephen Dunn thought of as the plane nose-dived into the ocean. I expect he thought about his duty; I expect he stuck voluntarily at his task; I have an idea that he had a tremendous regret that eight or nine lives were going down with him. But I have also wondered what God thought. I can imagine that when the plane started down God might have parachuted off into irresponsibility with some caustic remarks about the arrogance of man in trying to fly the sky. There are those who think God behaves that way, but if God had done that he would be beneath the contempt of every captain who ever stuck by his ship or every pilot

who stuck by his plane ever since man began to sail the seas or fly the skies.

Or, I can imagine that God said: "Stephen Dunn, this is my adventure as well as yours. Here's to better airplanes in the future and here's to human beings who can fly the sky—and for you, Stephen Dunn, a plane with silver wings and a star-spangled heaven in which to ride." That is more like God, it seems to me—the God who expects man to adventure with him and who goes with him into the adventure. It may be that only the obedient can hear the voice of God from the past, but I suspect that the courageous help God reveal himself in the present. And as you go out into your tasks there is no formula which anyone can give you which will save you from the necessity of making a great adventure. We can only promise to you the help of God who expects men to adventure and who reveals himself at the point of moral discovery on the part of man.

RELIGION IN THE DEPRESSION

By SAMUEL C. KINCHELOE

[*This is an extract from Dr. Kincheloe's new book, "Research Memorandum on Religion in the Depression," just published by the Social Science Research Council of New York. We are indebted to the editor for permission to reprint.*]

THE secularization of religious attitudes and activities during the depression must occupy a central place in any discussion of the effects of the depression on religion. . . .

Secularization, in the wider usage of the term, may be thought of as occurring in either of two main ways.

First, there is the process by which activities once performed by the church

(government, education, philanthropy, etc.) have been taken over by the larger community, as the state, and have come to be considered falling outside the domain of the church and as having no need of religion for their maintenance. It is not necessarily secularization when functions hitherto confined to the church are transferred to other organizations, if those organizations simply become the instruments of the church for maintain-

ing the ideals and convictions created first within the church. Some religions seek to leaven all institutions. Education does not become secular because it comes under the state but because it ceases to have a religious frame of reference. Education, for the most part, did go through the process of secularization here in America when it came under the state. . . .

Second, there is also the process by which the church reaches out into the community to find activities, such as recreation and community service, which churches have not recognized as a part of their "sacred order," and to include these so-called secular activities along with those which have been definitely religious. It is secularization when the church, incorporating these activities, recognizes them as unrelated to the essentials of the doctrines and beliefs of the church and does not relate these activities to the main purposes of the church.

A form of secularization is found, also, when the churches come to judge themselves by secular standards, such as are found in the booster psychology as "bigger and better." That some churches have beaten a retreat from this position during the depression is suggested by the writer's correspondence with ministers and laymen. . . .

With the increased interpenetration of various cultural elements has come a more complete integration and unification of all the phases of life. A vital question is whether or not the church may still exercise control by means of a message which must have a bearing on all of life and deal with problems which have become the work of specialists in a new compartmentalization of life.

I. GENERAL CONSIDERATIONS

I. Secularization must be thought of in terms of the messages and teachings of

the church and also in terms of the practices and programs of the church. It is unsound to attempt to come to conclusions on such a topic without a broad study of the interrelated phases of a church's life.

2. It must be recognized that secularization of the activities of churches has had a long history and that, in the history of the church, which is a long-lived institution, the depression constitutes a very short period.

3. The secularization of the activities of churches at one period in the history of the world has been in terms of one content while at another period it has been in the terms of another content, although at times several phases of the church's life have been linked together; for example, the separation of church and state has involved the separation of much of the work of education from the church.

4. The factors and forces which have been responsible for the secularization of church activities are varied from period to period, although the developments of science and scientific attitudes seem to have been dominant factors in much of this process.

5. While the process of secularization has been going on for centuries, and while G. J. Holyoake wrote his *Principles of Secularism* as early as 1885, the discussion of secularism as a foe of the church has taken on added vigor since the Jerusalem meeting of the International Missionary Council in 1928, in which Dr. Rufus M. Jones¹ clearly outlined the history of the forces making for secularization and the problems which face the church as a result of this movement. The recent movements of communism and fascism, in which the totalitarian state plays a dominant role,

¹ *The Jerusalem Meeting* (New York: International Missionary Council, 1928), Vol. I, chap. vii.

have greatly increased the discussion of the topic.²

6. If we think of secularization as a long-time trend we must also think of the counter movements of thought, sometimes definite social movements, which have slowed down or retarded the trend. Religious groups seem to have a way of rising with vigor and passing through various stages of development. One must note these rising currents of religious life as they inhibit the general trend toward secularization. Note the rise of the religions of the disinherited.³

7. In formulating specific questions we might seek to see the things which speed up or slow down the trend. A catalogue of the aspects of the depression which we would expect to speed up and slow down secularization, respectively, follows:

II. SOME FACTORS WHICH MAY HAVE SPEEDED UP SECULARIZATION IN THE DEPRESSION

1. The reduction of funds on the part of churches has compelled many of them to relinquish activities which have not been central to their organization and thus has secularized the activities which churches have performed. This has meant greater emphasis upon those phases of the church's life which have dealt more specifically with religious teachings. The church itself, therefore, has not been secularized by this process but the activities which it once performed are secularized.

2. While church funds have been reduced, government agencies have felt called upon to use the unemployed in

various ways. These agencies have supplied workers for the very activities in which churches themselves have engaged—clubs, classes, forums, recreational activities, and counselling. . . .⁴

3. While the individual minister has been called upon to counsel with many people regarding their ills during the depression, the rooting of these ills in unemployment and the recognition of the fact that there is very little that the individual as an individual can do about it has driven the minister to think on the major issues of the times, political and economic. He may seek to give these subjects a spiritual orientation, but the content of his messages is pushed out of the biblical and ecclesiastical into the same realm with which government and community agencies are dealing.

4. A question for study would be whether the reduction of funds for church schools and colleges has continued downward at a more rapid rate since the depression began. To the extent that this has occurred, the educational function of the church has been further secularized.

5. There has been a definite recognition of the fact that relief and philanthropy have moved into a place where the state and the larger community are necessary to meet the demands. The government has taken a much greater share in the various forms of social welfare and social security since the coming of the depression. This has further limited the work of the church. Even before the depression, however, much of the early philan-

² Wilhelm Pauck, "The Crisis of Religion," in H. Richard Niebuhr, Wilhelm Pauck, and Francis P. Miller, *The Church Against the World* (Chicago: Willett Clark & Co., 1935).

³ H. Richard Niebuhr, *The Social Sources of Denominationalism* (New York: Henry Holt & Co., 1929).

⁴ See C. B. Barrett, "A Community WPA Program Centered in Education," *School Board Journal*, April, 1937, pp. 51 ff., for an excellent statement of the program provided for an industrial community of 8,000. In this community a liberal church was planning an extensive community program when the depression came. The church group now sees in operation a much more elaborate program than it could have financed. More than \$200,000 will have been spent by July 1, 1937.

thropic work of the church had been assumed by such organizations as the United Charities, etc.

6. Church hospitals have taken on the character of community hospitals.

7. Lack of funds has compelled some churches to use the ways of the community at large to raise funds. These ways are often in sharp contrast with the way in which churches have in the past raised their money.

III. SOME FACTORS WHICH MAY HAVE SLOWED DOWN SECULARIZATION DURING THE DEPRESSION

1. Even before the depression struck, Protestant church groups were beginning to realize that they were spending a great deal of money in secular work which seemed to bring them slight returns in terms of membership. Even before the depression, missionary funds had begun to decrease, the church-school enrolment had decreased, and churches seemed to be having difficulty in securing attendance. With the coming of the depression, church boards and denominational groups became even more keenly aware of the fact that they would need to have some sort of philosophy for deciding how much money they should put into secular work or, as some might say, programs of "doing good" as against the amount which they would put into fellowship or membership building groups.⁵ This philosophy was more than a revelation of the fact that money was not available. These considerations began before the depression and, therefore, when the depression came, the process of withdrawing funds from institutional churches and neighborhood houses could take place without so many pangs of conscience on the part of the administrators who were making the deci-

sion. Undoubtedly, however, the decrease of funds speeded up the process and in this sense the secularization of urban churches has been retarded.

2. The defeatism which overcame many liberals in theology, as illustrated in the phrase "the tired liberal," is indicative of the fact that liberalism and reform were oversold. This movement was, perhaps, more pronounced in Europe than in America, and some people have said that the development of Barthianism, the German dialectic theology, neo-Calvinism (or whatever term is most adequate), is related to the World War and the trying circumstances which followed, especially for Germany. In some quarters this recognition of the oversold nature of liberalism and the limitations of reform has taken the form of turning to a more orthodox religious orientation. Note especially *Reflections on the End of an Era*, by Reinhold Niebuhr:⁶ "In my opinion adequate spiritual guidance can come only through a more radical political orientation and more conservative religious convictions than are comprehended in the culture of our era." . . .

3. There seems to have been, during the depression, a renewed urge on the part of denominations to preserve themselves, which has thrown them back upon their own history and upon an interpretation of the special missions which they have had in the world. This has given them a renewed theological orientation which has opposed the process of secularization. The community church movement does not seem to have taken on renewed energy during the depression. . . .

4. The definite challenge of the church by nonreligious systems, such as communism and the totalitarian state, may have swept great areas of life away from churches, but may also have made the remaining church groups much more con-

⁵ The Congregational-Christian denomination has cut both home and foreign missions in order to establish a Council for Social Action.

⁶ New York: Charles Scribner's Sons, 1934, p. ix.

scious of what may happen to them and therefore have been responsible for the intensification of the zeal of the church to maintain itself. Church groups recognize that the totalitarian state leaves no place for religious groups to function in bringing about a better order except through the totalitarian government, which refuses to accept the church as an

ally but will accept it only as a subordinate. Something much more than survival activity has been occurring. Church leaders and writers have been going through a process of reorientation on the role of the church in modern society, especially with reference to the state.⁷

⁷ See the writings of Reinhold Niebuhr and John MacMurray.

RELIGHT YOUR CHURCH!

By FRED EASTMAN

[This article is reprinted from the "CHRISTIAN HERALD" through the kind permission of the editor of that journal. For aid and counsel in preparing the article, I am indebted to Mr. John L. Stair, Mr. L. V. James, and Mr. Edward Rambusch, lighting engineers, and to Mr. Frank L. Venning, architect. But I alone am responsible for the statements made.—F.E.]

WAS your church lighting installed in the horse-and-buggy era? Or has yours been one of the few churches which has made use of modern scientific lighting? Does it glare at you? Does it throw most of its light in the eyes of the congregation, or does it put it where you want it—on the altar, the choir, and the minister? Is it harsh and static, or soft and flexible? Does it fight you or help you as you seek the presence of God?

By proper lighting, you can make the miracle of electricity work wonders of beauty in your church. But what does "proper lighting" mean?

LIGHT AS AN AID TO WORSHIP

It means *lighting designed to be a positive aid to worship*, lighting that attracts people to the church and makes them feel that they are in a place of beauty and peace. Specifically, it means lighting that quietly and without ostentation focuses the attention of the congregation just

where you want it at any given moment in the service, now upon the altar, now the choir, now upon the minister, now upon the hymn books of the people in the pews. This will require a system of lighting that is controllable in intensity, in direction, and in color. When you get it you will have no glare. You will have no expensive fixtures, no huge chandeliers attracting attention to themselves. Instead, you will have most of your lighting coming from concealed sources—sources buried in louvered hidden reflectors for concentrated direct lighting or, occasionally, in front of softly luminous surfaces for certain general lighting purposes. It will be controlled by the organist, who will have near him a simple lighting keyboard which he will operate as he operates the keyboard of his organ.

RECENT LIGHTING IMPROVEMENTS

Why this new emphasis on lighting? Why is the old smack-you-in-the-eye kind not good enough? Because a whole new

generation has arisen which has become accustomed to better lighting in its homes, its offices, its theaters, its schools, and its public buildings. Fifty years ago, when the typical church lighting was installed, it was probably the best of its day. The church then led the way to better lighting. Most other institutions were still burning gas or even kerosene. Our fathers thought the house of God deserved the best and they provided it. But in the fifty years since then lighting engineers have come into existence and they have made vast strides in the development of light as a science, almost an art. They have introduced concealed-source lighting, dimming devices, soft colors, multiple switches, and a hundred other gadgets by which they have made light a flexible and delicate instrument in man's service. Increasingly in homes, schools, theaters, and art galleries they have transformed what was once only an invention to make a glare into a ministering angel touching life to beauty. We have seen the truth of this in our own homes. But all these years the lighting in our churches has remained just about the way our fathers installed it. And today church lighting lags behind where once it led the way. It is time to lead again. The house of God deserves the best today as much as it ever did. It should be, for our generation as it was for our fathers, the home of beauty and of light.

WHAT'S WRONG

Some months ago, I asked a large group of church members if they were satisfied with the lighting in their churches. If not, would they write me letters about it. More than two hundred of them wrote letters saying *no*, they were not satisfied. They said their lighting was often more of a hindrance than a help to worship. It glared. It showed up the freckles of the congregation but left the

altar in darkness. It was static, not mobile. Its operation was by abrupt and noisy switches. It attracted attention to itself rather than to the places where that attention was desired. It illuminated the wrong parts of the room, and it did nothing to aid the mood of devotion and worship. It usually left the minister's face in a shadow. What did they want in the way of improved lighting? They said they wanted light that performed its function so effectively that no one ever thought about it; light that rested the nerves; light that gently guided the eyes of the congregation to the service, to the choir when it sang, to the minister when he preached, to the altar at other times, and to the hymn books when they were in use. Many of them spoke of lighting the entrance to the church so that it would smile a welcome to passers-by. A few spoke of lighting that would produce the color effects of the beautiful stained glass of the old cathedrals of Europe. One of two wanted light that would make a constructive use of shadows. All wanted their lighting improved—and they were equally unanimous at another point: the improvements should not be expensive.

Of course the obvious answer to these suggestions for better church lighting would be to say, put the whole matter in the hands of an architect. But it depends upon the architect. Many of them, probably a majority, still think of church lighting in terms of decorative and expensive fixtures. They know how to light a *room*, but they have not yet learned how to light a *service of worship* that must move progressively from one emotion to another. Moreover, most of the competent church architects are concentrated in the large cities, whereas the majority of America's 248,000 churches are scattered over the country in smaller cities and rural communities. Only a fraction

of the churches needing help in securing better lighting are within fifty miles of a first-rate church architect.

Therefore, in an effort to give some sort of practical guidance to these churches that want better lighting, I sought out a few of America's most capable lighting engineers and architects and together we worked out a plan, the substance of which is as follows:

A PLAN

In every church auditorium, large or small, there should be at least three lighting circuits; one for the auditorium as a whole, one for the chancel and choir, one for the pulpit. Many churches will need a fourth circuit to be used independently to illuminate the altar or communion table.

Each of these should be controlled by switches equipped with dimmers so that the intensity of the light may be varied in accordance with the need, gradually and without sharp or abrupt change.

All the switches and dimmers should be operated from a single switchboard located near the organist, who should be responsible for regulating the light as the service progresses. Light and music are both essential for developing the proper mood; they should work in harmony and not against each other. The organist will need to shift the lighting only three or four times during the service, and a moment's attention in each case is all that will be required of him.

At the beginning of the service the auditorium or nave should be dimly lighted and the chancel and altar emphasized; when the hymns are sung the lights in the auditorium should be fully lighted, then dimmed during the prayer, the anthem, and the sermon. The lights upon the choir should be brought up when it sings and dimmed afterward.

The lights upon the pulpit should be intensified when the minister is reading or addressing the congregation.

SPECIFIC SUGGESTIONS

Let us consider each circuit in turn:

1. *The chancel lights.*—These should be from concealed sources and should flood the choir and altar with a bright, but not a harsh, illumination.

2. *The pulpit light.*—This should come from a small spotlight located in the arches twenty to thirty feet above and in front of the minister and shining down upon his face at an angle of about fifty-five degrees. It should be equipped with concentration rings so as to prevent a spill of the light to right or left.

3. *The auditorium lights.*—Wherever possible all the auditorium or nave lights should come from concealed sources. This does not mean indirect lighting, which is seldom desirable, especially in rooms of Gothic height. It does mean the elimination of large globes and chandeliers which always attract attention to themselves instead of to the objects they are supposed to illumine. Lights should be concealed in coves, in corners of arches, or wherever the architecture of the room permits. This kind of lighting is not only more effective but less expensive than the chandelier variety. Where concealed-source lighting is not possible for the main body of the auditorium, a special type of hanging lantern is recommended. This is one so designed that it sheds most of its light downward and toward the front of the church but emits only a soft glow from its sides and back. Thus there is no glare in the eyes of the people.

In order to get the proper effect from artificial lighting it is necessary, of course, to control the daylight coming through the windows of the auditorium. Where these are of genuine stained glass, rich in

color, they present no problem. But more often they are of a temporary nature and admit a glaring light. This can be eliminated either by stippling the windows with a dark stain or by hanging curtains over them. To stipple, use a mixture of raw umber, linseed oil, spar varnish, and, if a cooler effect is desired, a little Prussian blue. It is imperative that windows should first be washed with alcohol to remove any grease.

The entrance of the church should be flood-lighted to make it attractive. Flood-lighting may also be used effectively on towers and spires when they are of outstanding beauty, but this item is apt to run into expense.

Equipment for this modern church lighting need not be costly. Mechanical devices are now available for providing any suitable effect. More than a hundred different types of electric bulbs may be had, ranging from three to a thousand watts in capacity and in various shapes and colors. There are also standard control units for spreading and for concentrating light beams. There are also compact units for tucking away into restricted spaces, elongated light strips to be advantageously employed in many ways, and simple wiring devices useful in providing "plug" receptacles.

Dimmers are recommended to provide flexibility in each of the three circuits and should be so planned that an even illumination is obtained at one-third or one-fifth the normal intensity at times when the subdued lighting is desired. The dimmer method of control brings about a gradual and unnoticeable change in the lighting intensity and a corresponding direction of the attention of the congregation. For the average church auditorium the dimming equipment should not cost more than one hundred dollars.

WHAT TO AVOID

Beware of central fixtures; that is, any attempt through chandeliers or otherwise to light the auditorium or the chancel from one or two large fixtures in the center of the room or along its axes. Such fixtures invariably draw attention to themselves; they are inefficient, they glare, they throw shadows where they are not wanted, and they do not light the room evenly.

Avoid ring lights around the columns because they cut the column in two and cast light unevenly over it.

Avoid wall brackets because they are inefficient and distracting.

Avoid studding lamps in the ribs and vaults of the ceiling. These are inefficient and distracting and it is difficult to replace the bulbs when burned out.

And, of course, avoid all naked bulbs, because they glare. Glare is as out of place in a church as a jazz band.

AN IDEALLY LIGHTED CHURCH

Picture now a church which has been relighted according to this plan. As you approach it, the entrance invites you cheerfully. Once inside you never think of the lights, but *they think of you*. You see no glaring globes. Your attention is directed to the front of the church, not to the sides. Your eyes rest upon the softly lighted altar. The organist finishes the prelude and the choir winds its processional way down the aisle and into its stalls. As the singers take their places their faces and their music are illuminated by the concealed chancel lights. During the first part of the service the auditorium or nave is well illuminated so that you read your hymn book and order of service without eye strain. As the anthem is sung, the lights upon the choir come up again, while the auditorium lights diminish. And now the minister is in the pulpit. You may not have noticed it, but the auditori-

um and chancel lights have been decreased by half in their intensity and the minister's face is now the focus of attention. You see his features and his expression. The sermon finished, the lights come up on the altar and chancel. The benediction is pronounced, the choral "amen" sung.

* Although this article primarily concerns the lighting of the church auditorium, it will not be amiss to add a suggestion about the *parish hall*. Here the lighting—especially if the hall has a stage where religious dramas are presented—will be designed not for worship services but for educational and dramatic use. Something of the character of theater lighting should prevail. This means soft and regulatable house lights in front of the stage curtain, while behind it there will be needed a simple assembly of stage lights—borders, floods, strips, spots, and bunch lights. (For detailed specifications of such

There is a moment of silence. A bell sounds softly. Gradually the lights in the auditorium come up. The service is over.

Let there be light in your church! And let it be your servant, not your enemy, as you worship!¹

lights for church use, see *Drama in the Church*, by Eastman and Wilson, pp. 152-54.)

To aid churches in solving their lighting and other architectural problems, fourteen of the larger denominations have established an Interdenominational Bureau of Architecture, located at 105 East 22nd Street, New York City. Dr. E. M. Conover is its director. Plans and photographs may be sent to him along with your questions about the specific problems of your church. Much of his service will be given without charge. At times a competent architect will be recommended.

A YEAR IN LONDON

By EDWARD OUELLETTE

[*Mr. Ouellette was graduated from the Seminary in the Class of 1936. He was awarded the Ford Fellowship, which enabled him to take two years' further study. He has pursued this in Switzerland and England and briefly in Palestine. At the Editor's request he has written the following letter describing his work in London.*]

DEAR FRIENDS OF C.T.S.:

These past twelve months have been exciting and significant months for a minister-to-be to live on this side of the Atlantic, especially with the privileged freedom of the Seminary's Ford Fellowship. To put it in a quite personal way, I think I can now see myself in my job.

I was one of those who, in the "roaring twenties," worked in a bank after leaving high school, majored in economics and math at college, and was headed for Harvard Business School with all the rest, planning to make a fortune selling bonds. Some queer turn of fate shunted me into teaching in the Near East, and I returned

to America to find the basis of bond selling defunct. What to do? A minister? Never! But my friends and teachers knew better than I. Even as a Senior at C.T.S., when I had made up my mind to plan to preach instead of teach, I could not quite see myself in the job. I could not see how the church differed from other institutions, or what it was really for.

Is it any wonder, then, that this has seemed to me to be *the* year to be abroad. And where should I want to settle but as close as possible to the mainspring of the Oxford Conference: Dr. Oldham in London. Just a year ago this month, before I reached London, Dr. Hans Schön-

feld of Geneva, research director of the Universal Christian Council, gave me some hours out of a busy week, and presented me with such of the preliminary materials for the Conference as dealt with the question in my mind. I soon realized how many were concerned with the same question specifically, in one or another of its many aspects. Dr. Oldham was even then preparing the second preliminary draft of his part of *The Church and Its Function in Society*.

Between this visit with the men at the office of the Life and Work Movement in Geneva and continued contact with the London office of the Conference, part of my work for the year was cut out for me. After a visit with Dr. Oldham, he kept me in mind (the number of things that man kept in mind, and in order, was simply amazing) and had more of the papers sent to me as they came to him. These were chiefly papers for the six Oxford Conference volumes soon to appear. Some of the papers were extraordinarily difficult, especially in preliminary form, because they came out of social, cultural, and religious backgrounds that were almost wholly unfamiliar. Others from America spoke a language far more understandable, but they no longer seemed to state the whole truth as they might have without the first papers at hand. But all evidenced a vitality, a contemporaneousness, and an importance from the fact that they bore, in some way, on the pressing problem of the church in our time.

As redrafts of the same papers came along, worked over in the light of wide and careful criticism, the focus became still sharper and the papers more pertinent. This all may sound like a blurb for the volumes, but I write it because the ecumenical process by which they were achieved seems to me to be as significant for the church in whose work we

share as the contents of the volumes themselves.

Since June it has been my privilege, in a small way, to help Mr. Shillito (who writes the London letters to the *Christian Century*) and Miss Olive Wyon (who has translated Troeltsch and Brunner) prepare the volumes for the press. Working over, in the light of other papers for the same volume, rough English translations from German written by men for whom it was not their native tongue, was arduous but instructive.

Soon after coming to London I picked up another related thread of study: Christian sociology. In an exceedingly interesting and provocative book I'd used at C.T.S., called *Faith and Society*, Maurice Reckitt, the author, tells of his connection with an English group who call themselves the Christian Social Council, the nearest approach to our Congregational Council for Social Action existing in this country. By the coupling of the two words "sociology" and "Christian" they mean a science of society consonant with the Christian ethic. Sociology for them has its broad connotation—more that of social philosophy, including economics and politics, than any narrowly circumscribed field of study. To pursue this thread of study I early made the acquaintance of Mr. Reckitt, a man of independent means, very British, with a brilliant and penetrating mind. At the same time I met Mr. Demant, once a student of anthropology, now a clergyman of the Church of England in its Anglo-Catholic wing. The place of this first meeting was a week-night class in "Christian Sociology" conducted by Mr. Reckitt and others for interested members of Mr. Demant's parish. With a slight rearrangement of material the three-year course might have the same title as that of Dr. Pauck's, "The History of the Social Teaching of the Christian Church."

I must say one thing about Mr. Reckitt and Mr. Demant, and it goes for every other person whom I have approached this past year: no matter how busy they may have been, or how "unknown" I was, they found time to answer questions, to explain, to recommend, to be helpful and hospitable and friendly. When I inquired of Mr. Demant by phone concerning the class, Mrs. Ouellette and I were immediately invited to take dinner at the Vicarage; after the class when we had sat together in front of Mr. Demant's warm fire, Mr. Reckitt, had us taken home in his car. These were the "unapproachable British" about whom we had been told.

The Christian Social Council, with Mr. Demant as its Church of England representative, includes co-operating Free churches as well. This makes it a kind of social-action department of an organization not unlike our Federal Council of Churches, without, however, the same recognition. A recounting of the chief interests of the Council during the past year includes investigation of activities similar to its own in other countries, housing studies, service of the unemployed; the fight against gambling, defense of public morality, the Christian staffing of institutions for the care of the destitute, the criminal, and the mentally affected (this last is the beginning of a work like Mr. Boisen's), the church's work for international justice and peace, the Christian approach to economic and political questions. Much of the labor of the Council as a whole, and Mr. Demant especially, has been directed toward publications dealing with social questions—such as, for example, *Gambling*, *The Christian as Investor*, *The Just Price*. As is the case with so many studies of this type, they have hardly received the attention they deserve, chiefly because of the indifferent attitude of a great majority of the churches. . . .

Not long after settling in London a letter came from a person named Arnold Nash asking if we might not meet. I had never heard of Arnold Nash, but after knowing him, I would be willing to venture that his will be a name all of us will hear of before a great many years in connection with the social bearing of Christianity. He acts as a sort of unofficial apostle of Niebuhr to the British Isles. How had he happened to write to me? Dr. Oldham had "kept me in mind" and had spoken with Mr. Eric Fenn of the Student Christian Movement. Mr. Fenn had mentioned me and my interests to Mr. Nash, a one-time S.C.M. secretary at the London School of Economics.

Mr. Nash has proved an invaluable friend on his own account as a person as well as for the unique place he holds among the younger clergy of the Church of England. Before becoming a "parson" he took a degree in chemistry at Liverpool and a degree in sociology at the London School of Economics. Now, besides directing the White Cross League (the family and sex-education work of the Church of England), he is well known and *persona grata* among the astute faculty of that part of London University, as well as in other universities of England. In addition to his own stimulating company, Mr. Nash's friendly direction has made possible the supplementation of my work with relevant lectures at the London School and with meetings of the British Institute of Sociology. Among the men I have come to know in this way is Professor Karl Mannheim, friend of Dr. Paul Tillich, and like him an exile from Germany.

Mr. Nash let me accompany him on one of his field trips through the Midlands. On this trip I had the privilege of several hours with Professor H. G. Wood of Woodbrooke College, Birmingham. In the evening I attended a most interesting conference on the adult-education work as

carried on in the Cadbury plant at Bourneville. This educational work is but one of the enlightened and progressive features of the industrial policy of this Quaker family. So unassuming are they that I did not know till later in the evening that the man with whom I had talked at the supper table was one of *the* Cadburys. Farther along on this same trip, at Lincoln, I saw another example of adult education: an unemployed group whose character held off for six months at least the return of compulsory features in connection with the receipt of their benefit from the government by all unemployed men. Because of the record of this group under the leadership of a woman, Miss Alice Cameron, the government agreed to retain the voluntary features which allowed scope for self-respect among the unemployed. Miss Cameron, also, was a friend of Mr. Nash. I look forward to continued contact with him during this coming year.

The library of the British Museum is inexhaustible when it comes to research. It makes a deadly dull place to study, bad light and uncomfortable seats, but it lacks neither books nor the example of industriousness. Every one of its five hundred or more places has an occupant from ten to six every day. There I perused

background works referred to in the Oxford Conference papers, as well as books I had "skimmed" at C.T.S. promising myself sometime to read them thoroughly. . . .

About a month before the Conference, the fact that Dr. Oldham had kept me in mind had another result. After an interview I found myself in the midst of the work of the translation department, seeing that original copies of speeches and papers got into the hands of the people who could turn them into the two other languages of the Conference. This work continued right up until the closing day, and allowed me to come close to the men who carried the burden of the work: the chairmen and secretaries of the sections as well as Dr. Oldham himself. One thing that impressed me above all else—and I think it explains how things happened which so many of the delegates experienced—was the attitude of listening, of receiving, of being the channel for insights greater than any single human mind, that was shown by every one of the men whose names appear on the title-pages of the reports. If something great and significant happened at Oxford, I believe that is how it happened.

Sincerely,

EDWARD F. OUELLETTE

GRAHAM TAYLOR HONORED

As this issue of the REGISTER goes to press Graham Taylor is receiving the Chicago Rotary Club's Award of Merit for distinguished service. An account of it, together with the tributes to Dr. Taylor, will appear in our January number.

YOUTH AT OXFORD

By RALPH HYSLOP, C.T.S. '38

THE bus, in which I had been the only passenger from Manchester to Oxford, turned into the High Street and suddenly I realized that I was actually arriving in England's most famous center of learning to attend the greatest church conference since the Reformation. It was difficult to believe, in that moment, that life in Oxford in the next fortnight would be governed by the same physical laws that obtain elsewhere. Fortunately, I began to feel very hungry just then and thus began my stay at Oxford in a practical mood worthy of an American delegate.

The Oxford Conference undertook the task of interpreting the imperatives of Christianity to the individual and the modern state, and witnessing to the reality of Christian unity in a world of disunity. Theologians, preachers and priests, eminent laymen—all had gathered at Oxford as learners and seekers rather than as teachers. The most noted men were the first to express what became the common thought at Oxford and the common prayer: Only as we humbly seek to learn from Christ can we hope to have anything to teach the world.

There were also one hundred youths at Oxford and, being of that number, I can say frankly that we were in need of the truly Christian wisdom of our elders. While the Conference was meeting in its commission sections, we were holding similar meetings of our own. When the Conference met in plenary session, we sat on the platform and listened, occasionally thrilled, often impatient. And, when there were free moments, we gathered in little groups at Mansfield College or in a tearoom and discussed the church as we would have it and the world as it might be

if Christians could advance beyond thinking and speaking into action. Permeating the youth-section meetings and those intensely serious small discussions was the spirit of restlessness. We wondered how much the world would be moved by the deliberations of Oxford; we suspected that there would be great testimonies to the evidence of God's grace at Oxford but we knew verbal testimonies would not answer questions of our defiantly secular contemporaries. We said, "The Conference is throttled by its own respectability," and we knew that it was as true of the churches represented as of the Conference itself. Yes, we needed the humbling reminder that we must all learn much and repent much.

Each of us in that youth group came away from Oxford with a profound respect for the men who met there and struggled with difficult problems, achieving, in many cases, great results. Each of us understands the church better, having seen at Oxford a preview of what that church could be. And we all returned to our separate countries more convinced and consecrated Christians, determined to work for the church. Yet it must be admitted that in all our aspiration there was the portion of criticism which I have briefly recorded. And in our assent to the best that came out of Oxford, there was and is the conviction that this is not enough. If the youth group had expressed satisfaction, the church might well despair. And if we had not attempted to give some specific character to our questionings, we might never have discovered how much we have to learn as Christians. So it is with neither pride nor apology that I attempt to present a few of the recommendations of the youth group—

they are, perhaps, only an indication of a trend. Since the future is in the hands of the group represented by the hundred youths at Oxford, that trend may be the most important one.

1. Christians must free themselves from the prejudices of their own national, social, and economic group, first by learning the truth about their own group and, second, by seeking the truth about others. But the Christian will never set about this task unless he is convinced that all such distinctions are artificial in the sight of God.

2. The Christian church, with its members and its ministers, must be ready to lose its life for Christ and the gospel. We must face the fact that great sections of people are wholly alienated from the church and may never again be won to allegiance to it. There should be no strength wasted in the attempt to call men back to the church; our need is for a church that will call men to Christ and it is our conviction that only a sacrificing, suffering church can do that. Such a church will be a Christian community, each member of which gives himself to the task of living the gospel message. Oxford can tell us what that message means for us today; only this

church, of which we speak, can give the message again in action to the world.

3. Christianity, we believe, has the only real totalitarian claim on man. We wish to express our faith in Christ not by creeds, nor in theological formulas, but by the submission of our whole lives to that claim. That means, for us, the radical questioning of all man-made categories and divisions (No. 1), the realization of a serving, supporting, sacrificing fellowship (No. 2), but, above all, the personal discovery of an ever growing, adventuring fellowship with Jesus Christ which alone can give to our professions of faith the reality which expresses itself in every action.

If these statements seem but the familiar, hopeful expressions of Christian youth, I can only say that by some of the youths there these ideas were expressed as present realities. They, in their own experience, had known the pressure of opposition that forces the sacrifice of non-essentials and their Christian faith seemed to us the faith of the early Christians and of Paul.

ALUMNI NOTES

Compiled by BENJAMIN W. ROBINSON

Class of 1937:

Charles Frederick Bartlett is pastor of the Congregational Church, Argo, Illinois

Samuel Gould Beers is pastor of the Community Church, Mount Prospect, Illinois.

Margaret S. Blair is pastor of the Addison Street Congregational Church, Chicago, Illinois.

Chauncey Edward Blossom has been called to the Congregational Church, New Ulm, Minnesota.

Donald S. Bourne has been called to the Congregational Church, Bronson, Michigan. He married Corinna Allen, August 4, in Hilton Chapel.

Charles Mackinnon Brown is pastor of the Community Congregational Church, Ballantine, Montana. He was ordained on September 15, at Ballantine.

Jesse Albert Clark is pastor of the Lyons Community Church, Clinton, Iowa.

Henry Butler Fairman is pastor of the Wallin Congregational Church, Grand Rapids, Michigan.

Herbert Porter French is pastor of the Congregational Church, Batavia, Illinois.

Minor McKinley Gressley is pastor of the Congregational Church, Denmark, Iowa.

Wilbur James Humber has been called to be pastor of Highland Park Community Church, St. Paul, Minnesota.

Charles F. Jacobs is pastor of the North Congregational Church, Berwyn, Illinois. He married Dimple Clair Myers, August 15, at Queen City, Missouri.

Carleton Lafayette Lee is director of religious life, Dorchester Academy, McIntosh, Georgia.

Thomas H. Marsh is instructor in speech interpretation and religious drama, Southwestern University, Georgetown, Texas.

George Washington Marshfield is taking further graduate study. He married Miss Ann Ward in June.

Homer Carter Milford was ordained on September 29. President Palmer gave the address. He is pastor of the Congregational Church, Spring Valley, Wisconsin.

Harry Nicholson is pastor of the Sherman Boulevard Congregational Church, Milwaukee, Wisconsin. Sara Louise Nicholson was born July 7.

Horace Wells Parsons is Assistant Pastor, First Congregational Church, Appleton, Wisconsin. He married Miss Miriam Lindeman on September 12 at Yankton, South Dakota.

J. Winston Pearce is pastor of the First Baptist Church, Nevada, Missouri.

James Alfred Peterson is research associate in social ethics, The Chicago Theological Seminary.

Albert Terrill Rasmussen is pastor of the Congregational Church, Rollo, Illinois.

Philip Williams Sarles has been called to the First Congregational Church, Emporia, Kansas.

C. Henry Shold is assistant minister at Rogers Park Congregational Church, Chicago.

William Lewis Troyer is pastor of the Congregational Church, Glenview, Illinois.

Zaprian Dimitroff Vidoloff is pastor of the Bulgarian Christian Mission, Chicago, Illinois.

William Thomas Watson is pastor of the Congregational Church, Stillman Valley, Illinois.

G. Dewey Wigfield is pastor of the Congregational Church, Orland, Indiana.

R. Norris Wilson is studying for a higher degree at Yale Divinity School, New Haven, Connecticut.

Carrie E. VanLissel, the first student in the Seminary to be awarded the Master of Arts degree in religion and the arts, has been called to the First Presbyterian Church of Midland, Michigan, where John Gardner, C.T.S. '31, is pastor. She will be Mr. Gardner's assistant and will have charge of the drama work.

1936. *Gerald C. Churchill*, Tomah, Wisconsin, and Mrs. Churchill have a son, Bruce Franklyn Churchill, born last spring.

1936-37. *Bernard Thomas Drew* of Sioux Rapids, Iowa, married Gladys Schwab, June 27. They are now at home at 74 Bailey Street, Lawrence, Massachusetts. Bernard is pastor of a large Methodist church.

1936-37. *Miss Marguerite Jackman* is now director of religious education at the Central Christian Church, Youngstown, Ohio.

1936-1937. *Mrs. Roland G. Bristol* was ordained at her church in Marshall, Illinois, on Sunday, May 2.

1936. *Stuart Anderson* was ordained on March 19. The ordination sermon was given by Dr. James W. Fifield, Jr., '32. Stuart is working with Dr. Fifield in the First Congregational Church of Los Angeles. Both he and Raezella have had their separate programs on the broadcast every week.

1935. *Russell H. McConnell* is pastor of the First Congregational Church of Charlotte, Michigan. He is kept very busy. Charlotte is in the center of a splendid farming area.

1935. *John Mixon* finished his work for his Master's degree in social service administration last June. He has been chosen director of the Department of Social Work of the Washington Federation of Churches, Washington, D.C. He and Rosalie are happy in their new work.

1935-37. *Fred Luchs* has begun his pastorate at the First Presbyterian Church, Athens, Ohio, under the most auspicious circumstances—crowded services and much enthusiasm. When he and Mrs. Luchs have nothing else to do they explore the recesses of their twelve-room parsonage.

1935. *George W. Penn*, Lanet, Alabama, and Mrs. Penn announce the birth of a son, Alfred Wayne Penn, born on February 9.

1935. *Harold F. Cram*, Condon, Oregon, and Mrs. Cram announce the birth of Stephen Porter Cram, on March 7.

1933. *Verdetta Walters* and Mrs. Walters of Denver, Colorado, announce the arrival of Craig Emerson Walters on March 18.

1933. *Charles Franklin Parker* is pastor of the First Congregational Church in Prescott, Arizona, where he began work last spring. He and Mrs. Parker are also happy over the arrival of a daughter, Catherine Josephine Parker born on April 24.

1930. *Eunice B. Trumbo* spent the summer in Council, Idaho. Her church is the only church in town. The nearest other one is the Mormon Church, nine miles away. Her biggest project was the Vacation Bible School. Last year Eunice was in the mining camps of West Virginia, giving volunteer service in the young people's conference and the larger parish work. To meet expenses she did some teaching in the high schools.

1930. *Harold S. Matthews*, Fenchow, Shansi, China. The printed annual report gives a vivid impression of the growth of the work and the great need for help. The progress in women's work, the traveling library, the "social action" are among the many features of the report.

1930. *Alan Jenkins* was ordained and installed as pastor of the First Congregational Church at Elkhart, Indiana, on February 26. Charles Houser of the class of '28 acted as moderator.

1929. *Saburo Nakamura* has moved from Hiroshima and is now pastor of the Congregational Church at Imabari, which is one of the oldest Protestant churches in Japan, having a membership of about four hundred. He writes that he married a Doshisha girl and that by the time he writes again he expects to be able to say he is a "proud father."

1929. *Irene Ruetenik* is continuing her successful work as director of Leyden Neighborhood House, 3428 North Oketo Avenue, Chicago.

1926. *Frederick E. Stillwell* is rector of the Ascension Episcopal Church of St. Paul, Minnesota. A third child, George Frederick, was born March 15. Mr. Stillwell is a member of the Diocesan Council and chairman of the Department of Religious Education in the Diocese of Minnesota. His interdenominational activities include the presidency of the Riverview Ministerial Association and membership on the Board of Directors of the St. Paul Ministers' Council. He is also a director of the St. Paul Goodwill Industries.

1924. *William I. Newman* is now pastor of the Bethany Rawson Memorial Congregational Church, Los Angeles, California. He is located on the east side of the city, which is most interesting for one who took sociology in the University and Seminary. We send him hearty greetings and best wishes for success in his social service.

1923. *John Peterson*, Kingchow, Hupeh, China, is looking forward to 1938 with great eagerness to see his "Alma Mater." His son, Robert, has received a call to join the work in China, teaching in the high school for missionaries' children. He may interrupt his work toward his Ph.D. degree at the University of Chicago in order to accept the call.

1922. *Clifford Manshardt*, Bombay, India. The work of the Nagpada Neighborhood House in Bombay is growing rapidly. Professor Holt has been with Clifford in establishing the Graduate School for Training Social Workers. After five months with him, Dr. Holt feels that his work is destined to be like that of the Chicago Commons. He feels that Graham Taylor in all his career in Chicago never faced a greater opportunity than that which Clifford faces in Bombay.

1922. *Ralph Richard Keithahn*, Devakottai, South India. The Keithahn Fund for helping Mr. and Mrs. Keithahn in their valuable work has been very much needed. P. M. Titus of the Seminary has been treasurer of the Fund. Any contribution which you can make will be most welcome.

1920. *Clarence E. Wolsted*, Mana-Madura, Ramnod District, South India, is back at the Seminary for the Autumn Quarter. He and Mrs. Wolsted and the children are living in Dundee. Clarence looks well and happy and has many interesting stories to tell.

1918. *Arthur E. Fish* is now in his fourth year of service as pastor of the First Congregational Church, Eldora, Iowa. Hamilton Fish, his son, graduated from West Point with the highest honors. He stands twenty-first, in a class of 320, making him eligible to the engineers. He was married on his graduation day, his father, Arthur, performing the ceremony. Margaret graduated from the Kahler School of Nursing in Rochester, Minnesota; she has been employed in the Presbyterian Hospital of Chicago and is now an air stewardess for the American Airlines.

1918. *T. Monoi*, Tokyo-Shigai, Japan. A card from Monoi brings back many pleasant memories. He has been working hard building a church in a suburb of Tokyo. His address is: 4-554 Koenji, Suginamitsu, Tokyo, Japan.

1916. *Samuel W. Keck*, Huron, South Dakota. The printed annual report shows his

success and efficiency as superintendent of missions of the state of South Dakota.

1911. *George S. Gilmour* has moved from East Calder, Midlothian, England, to Perthshire. His address is now: The Manse, Luncarty, Perth., Scotland. He has spent eleven years in a depressed industrial area and has now changed to a country charge situated in the heart of a beautiful country in the Grampian Mountains. He reads the *Register* regularly and would very much like to hear from members of his class.

1905. *Sven Wuflestad*, Fargo, North Dakota, died May 3, at the age of 67. His wife and three daughters and two sons survive him. He was pastor of the Bethel Evangelical Free Church of Fargo until his retirement five years ago because of failing health.

1904. *Charles E. Ebersol* of Lansing, Michigan, has published a useful handbook, entitled *The Four Gospels in One Made Plain: A New Translation in Chronological Order*. It is reviewed on another page in this issue.

1900. *G. E. Lohr*, Lodi, California, died suddenly of a heart attack in July. He began his fourteenth year of service in the German Baptist Church of Lodi. The Baptist Theological Seminary of Los Angeles had conferred upon him the degree of Doctor of Divinity in the last Commencement in May.

1887. *George E. White's* address is now care of Miss Margaret B. White, Secretary, Y.W.C.A., 17th and St. Mary, Omaha, Nebraska. Mr. and Mrs. White have come from their work at Anatolia College in Saloniki, Greece, to stay for a while in Omaha. Dr. White recently had conferred upon him a great honor as President Emeritus. The new Chapel

of Anatolia College has been named the St. George Chapel, and by faculty action and by letter from the Metropolitan this name was given "as a tribute to the President Emeritus." Our George looks at the picture of "St. George" in the Chapel and feels new courage to carry on.

1886. *Alfred C. Wright* of Claremont, California, is now living at 842 Waveland Avenue, Chicago. He was married to Mrs. B. F. Bullard on December 29, 1936. Mr. Wright was granted the degree of D.D. by Beloit College in 1924.

1883. *Franklin F. Pearse* passed away at Pasadena, California, May 9. He was born January 1, 1849. His death leaves Reverend Elmer W. Butler the only surviving member of the Class.

1879. *Dennis Goodsell* died January 12. Mrs. Abbey M. F. Goodsell is living at 2614 Dana Street, Berkeley, California.

1872. *Thomas Lawrence Riggs* is the oldest living alumnus of the Seminary. He was a regular graduate of the Seminary in the Class of 1872. He has the honorary degrees of LL.D. and D.D. from the Seminary. He was born in Lacqui Parle, Minnesota. The Beloit College *Bulletin* states that he is now ninety-seven years of age and that he was born in 1847. (Will someone please write us about this?) He is now living in Oahe, South Dakota. He has spent his life as a missionary among the Sioux Indians, promoting good will between the white and red races. He used to tell the Indians that he would some day visit them in a flying machine. Some years ago his son helped him to keep his promise, amid the consternation of his Indian friends.

WANTED: NEWS ABOUT YOU!

TO EVERY ALUMNUS:

Will you kindly send us the sort of news about yourself that you like to read concerning your fellows? Have you changed positions recently, or published a new book, or received any honors, or accomplished any interesting projects, or brought any new children into the world? Tell us about it in one hundred words or less.

BENJAMIN W. ROBINSON

BOOK REVIEWS

THOUGHTS ON LIFE AND DEATH

By William Ernest Hocking. New York: Harper, 1937. 260 pp. \$2.00.

According to an early Church Father, Christianity is the medicine of immortality. Dr. Hocking believes that this should still be the case. The possibility of survival is the concern neither of science nor of philosophy. But "for religion it is the most important of all dogmas." Why? "Unless there is a way for the continuance of the human self, the world is full of the blunt edges of human meanings, the wreckage of human values, and therefore the failure of God." The notion, underscored by Marxians and other humanists today, that interest in another world subtracts from interest in this world is the precise reverse of the normal situation, according to Dr. Hocking. To be sure, there are what he calls "spot-wise satisfactions": being alive, doing things, loving and appreciating, serving causes, fulfilling a destiny. And there are positive meanings of death (Hocking's treatment of this theme is ampler but similar to Coe's in *Religious Realism*). But the chief meaning of death is life—and the chief meaning of life? To answer this the major problem of his book as of contemporary experience, Dr. Hocking falls back upon the primitive intuition of "no end." To his solution he brings to bear principles of interpretation familiar to readers of his other books: duality, alternation, tension, fertility, and mystic apprehension.

Hocking's philosophical insights repay translation into terms of Christian theology. Like C. G. Jung, he challenges theological solutions. But his is the kind of criticism that helps while it hurts.

The volume incorporates the Ingersoll Lecture on Immortality.

A. C. McGIFFERT

BEYOND HUMANISM

By Charles Hartshorne. Chicago: Willett, Clark & Co., 1937. 324 pp. \$2.50.

This is an exciting book. It claims also to be philosophically prophetic. The humanisms beyond which Professor Hartshorne's naturalistic theism goes include Dewey, Freud, and

Marx. To each of them he applies searching criticisms. Indeed, the book gives in part the impression of a series of separate studies of contemporary modes of thinking: Bertrand Russell on causality, Santayana on matter, Alexander and Mead on time, logical positivism, and phenomenism. Dr. Hartshorne is clearing the ground for a subsequent volume upon *The Vision of God*, in which the classical proofs for God and the classical criticisms of these proofs will be contrasted with new proofs which depend upon the new definition of God and the new metaphysical categories and techniques.

The author is convinced that the past quarter of a century has seen the rise of three movements which may be synthesized into a totally new theism. His revolutionary metaphysics will combine quantum physics, the new philosophy of C. S. Pierce, Whitehead, James, and Bergson, and the new theology whose sources are Whitehead's *Process and Reality* and Tennant's *Philosophical Theology*. Among its principles are panpsychism, indeterminism, the universe as an individual.

The Department of Philosophy of the University of Chicago has numbered several men of note. It is gratifying to observe a new star arising, critical and creative and dedicated not to the jettisoning of religion but to a new grounding of it.

A. C. McGIFFERT

THE CHRISTIAN VIEW OF MAN

By J. Gresham Machen. New York: Macmillan, 1937. 302 pp. \$2.50.

In this series of radio talks, posthumously published, biblical doctrines are fitted to the procrustean bed of the Shorter Catechism. By the use of subjective interpretations, the smoothing-out of apparent contradictions, the use of "philosophy" when it re-enforces and its abandonment as fallacious when it interferes, the author presents a rather tame essay in Protestant scholasticism. Hodge and Warfield are confessedly his masters. The subjects dealt with include the divine decrees, creation, providence, miracles, the divine image in man, sin, fall, and saving grace. A previous radio

series, entitled "The Christian Faith and the Modern World," had to do with the authority of the Bible and the biblical doctrine of God.

A. C. MCGIFFERT

PROUST AND SANTAYANA

By *Van Meter Ames*. Chicago: Willett, Clark & Co., 1937. 176 pp. \$2.00.

This is a sympathetic interpretation of two modern exponents of the aesthetic way of life, written with skill, art, and insight. The author is no detached critic, but himself is a convinced exponent of the gospel of beauty, and presents a strong case for the faith that is in him. Of the two figures, Santayana is far more sympathetic and convincing. The second half of the book is devoted to the author's own exposition of "The Aesthetic Way of Life."

If I could agree with the author's fundamental assumption—that the theistic interpretation of life is unacceptable or void of vital power for the thinking man of today, that the universal is largely irrational, and consequently that the wise man can do no better than to live as pleasantly as he may under the circumstances, I would gladly hail the work with whole-hearted approval. I am glad to find that even a nontheist finds money-grubbing and scramble for power vulgar and essentially less satisfying than a life of aesthetic appreciation. The author makes as good a case for his philosophy as such premises allow. But, fortunately, I believe that one may be a realist and yet uphold more congenial and meaningful premises for his philosophy of life. It is for that reason that the authors' world-view seems to me inadequate, for life to me is far richer and more meaningful than to him. Yet, it is a sign that hedonism on the highest level must revolt against the grosser implications of its own interpretations of reality.

MATTHEW SPINKA

PLATO TODAY

By *R. H. S. Crossman*. London: George Allen & Unwin, Ltd., 1937. 302 pp. 7s. 6d.

This is a refreshingly original interpretation of the political philosophy of Plato in his own Greek world, and its application to the political situation today. In nontechnical lan-

guage and with a sure grasp of the present problems the author presents his startlingly unconventional theses, which are certain to disturb any complacent thinking both in relation to Plato and to the modern political situation. Plato was no armchair philosopher, and the radicalism of his *Republic* has rarely been brought out with such vividness and objectivity as in this book. In conclusion, the author explains why Plato's thesis of a philosopher-king failed in his day, and would fail today: the true philosopher could not use the methods of a political leader, and a political leader cannot be a true philosopher.

MATTHEW SPINKA

INDIAN THOUGHT AND ITS DEVELOPMENT

By *Albert Schweitzer*. New York: Henry Holt & Co., 1936. xii+272 pp. \$2.50.

Pursuing his earlier concept of the guiding principle of life, which he defined as "reverence for life," Schweitzer was attracted to the study of Indian religious thought because it, better than any other system of religious philosophy, presents its anthesis, and is "completely governed by world and life negation." Thus, the author does not attempt to present an all-inclusive survey of the development of Indian thought, but, rather, restricts himself in the main to the development of his central idea of Indian religions. The thesis is worked out with considerable freshness of insight, and constitutes a principle of unity which thus binds together the various major Indian religions—Brahmanism, Buddhism, and Hinduism. He demonstrates that the principle of world-and-life affirmation never was wholly absent from Indian thinking, and that it was ultimately the source of ethics, for which the opposite view, that of life-negation and absorption in the divine, afforded no basis. Schweitzer then traces in a masterly way the growth of this ethical insight, and the struggle with the negative, mystical emphasis of world-denying and negating view. This age-long struggle eventuated in its modern phase, in a relative victory for the ethical, life-affirming view. Accordingly, the Western religious, life-affirming philosophy of life has now been largely accepted, and

tremendously enriched, by the latest development of the Indian thought.

The work deserves to be quite generally read.

MATTHEW SPINKA

LIVING RELIGIONS AND MODERN THOUGHT

By *Alban J. Widgery*. New York: Round Table Press, Inc., 1936. ix+306 pp. \$2.50.

The title well describes the contents of the book. It stresses the modern conditions prevailing in various living religions, and emphasizes their relation to modern thought. But a brief historical summary is likewise given. The book is written with appreciation of the various religious values which these religions possess. The author concludes his work with a chapter on "Religion and Modern Thought," in which he expresses and affirms his positive theistic convictions. His viewpoint throughout is optimistic, appreciative, and liberal rather than negatively critical.

The great living religions are in agreement in their implication of human relations beyond the limits of life in contact with nature and human society. . . . The aim of the student of religions at the present time should not be simply to look for common elements in them as though such elements constitute the only really significant aspects of religion. Rather he has to strive for a view of religion which will give a place for all the varied valuable contents of the different religions [p. 277].

MATTHEW SPINKA

AN INTRODUCTION TO THE NEW TESTAMENT

By *Edgar J. Goodspeed*. Chicago: University of Chicago Press, 1937. 362 pp. \$2.50.

The author of *The Story of the New Testament* has now published this larger introduction, which satisfies the long-felt want for a full story of the origin of the New Testament in historical sequence. Goodspeed's lucid literary style makes this volume very attractive reading, even fascinating. The statements are clear and vivid, leading from one situation to another. "Twenty years after the death of Jesus . . . a man sat down in the Greek city of Corinth to write a letter, and with his letter Christian literature began" (p. 1).

The books of the New Testament are presented in their historical order of writing. After the letters of Paul the Synoptic Gospels are presented in the same clear, colorful way. The Gospel of Matthew is dated soon after the destruction of Jerusalem, because Matthew 24:29 states that the coming of the Son of Man will take place "immediately" after the destruction. The writing of Luke and Acts is placed in "the last decade of the first century" (p. 196), soon after 90 A.D.

The most remarkable characteristic of the volume from a critical point of view is its emphasis upon the publication of Paul's letters and the influence of that event upon the later books of the New Testament. The author quotes the statement of Pliny about the publication of his own letters. This would indicate that it was not uncommon to publish collections of letters. The publication of Paul's letters, following quickly upon the publication of the Book of Acts, gave great impetus to Christian writing. This point of view gives the development of the New Testament a lively interest. It furnishes immediately a helpful background for understanding the writing of Ephesians, then the Revelation of John, then Hebrews and other books.

This emphasis upon the publication of Paul's letters does not prove a handicap to any reader who may have doubts as to its importance. The principal value is the sense of progress and continuity. The books are presented in their line of growth. Goodspeed tells the dramatic story of the situations which called forth each book and shows how the books met those situations. The humanizing of knowledge has been well said to be the supreme problem of our age. Goodspeed's work is a monumental contribution to this great task.

BENJAMIN W. ROBINSON

AN INTRODUCTION TO THE NEW TESTAMENT

By *Kirsopp Lake and Silva Lake*. New York: Harper & Bros., 1937. 302 pp. \$3.00.

The year brings another valuable book on introduction to the New Testament. Kirsopp Lake teaches a course in Harvard College known as English 35. Mrs. Lake gives the

same material in her course in Brown University. This volume gives the skeleton of this material. There is a large amount of historical information. The books of the New Testament are presented as literature in the order of the modern New Testament. Then, in Part II (pp. 187-240) the background of the New Testament is given, first the Jewish and then the Greek-speaking world, with a final chapter on the relation of the New Testament to its background. In Appendix A on "Chronology," and in Appendixes B, C, D, E, are given much useful technical information.

The author explains on page ix that the book "does not give the flesh put on the skeleton by the lecturer" in his college course. A good example of the bonyness may be found in the treatment of the Gospel of John. On the view now "widely held . . . Johannine narrative must be largely if not entirely fictitious and written . . . to support the sacramental theology" (p. 51). And again: "The discourses of Jesus are fictions of the author. . . . With this opinion we agree" (p. 62). There is no suggestion of a group origin or a social voice, no appreciation of the beauty and art with which the voice of the eternal in the soul of man expresses some of the deepest truths of history.

The volume makes a very useful reference book for the general facts of New Testament history. It is thoroughly modern, scholarly, representative.

BENJAMIN W. ROBINSON

IT HAPPENED IN PALESTINE

By Leslie D. Weatherhead. New York: Abingdon Press, 1936. 325 pp. \$2.50.

The reader is listening to the story of one who has gone to Palestine with a heart full of devotion to the cause of Jesus. Those who know the previous writings of Dr. Weatherhead, minister of City Temple, London, know his psychology and psychiatry. The book is well illustrated with photographic scenes from the principal towns of Jesus' ministry. Occasionally the author goes to extremes in harmonizing gospel passages. In describing Bethlehem, he tries to put together Matthew's idea that Jesus' parents lived in Bethlehem with Luke's statements that they lived in

Nazareth. He says (p. 25): "I have sometimes wondered whether the strange circumstances of the birth, which earlier had made Joseph consider putting Mary 'away privily,' made him shy of returning quickly to Nazareth where gossiping tongues would be so busy concerning Mary's child. To neglect a business for two years requires a fairly strong reason in the case of a comparatively poor man."

The atmosphere of the road to Jericho is well presented and the parable of the Good Samaritan is made vivid. The picture of a modern "carpenter" is, to the casual reader, not very flattering as a possible suggestion of the way Jesus appeared. The wedding feast at Cana is made a basis for saying that a minister should not disapprove of dancing, smoking, theater-going, and the pictures (p. 71).

The tone is strongly evangelistic and effectively so. "Rise up and follow Him whatever the cost, for you are on the threshold of a new world" (p. 244). The suffering and death of Jesus are effectively pictured in the Garden of Gethsemane and at Golgotha. The author prefers Gordon's Calvary as the site of the crucifixion (p. 311). The resurrection story is told without critical analysis, but in terms of human triumph over death. The religious appeal of Jesus' triumph is well stated. The most beautiful feature of the whole volume is the author's genius in presenting appropriate hymns and modern poetry to make the narrative attractive and illuminating.

BENJAMIN W. ROBINSON

THE FOUR GOSPELS IN ONE MADE PLAIN

By Charles E. Ebersol. New York: Fleming H. Revell Co., 1937. 186 pp. \$1.50.

The author, a graduate of the Seminary of the class of 1904, has made this combination of the Gospels a very useful handbook, both for Bible classes and for private devotion. He has not only given a vigorous translation which at times amounts to a paraphrase, but he has also supplied words and expressions in italics wherever needed to make the narrative clear. He has rearranged the material and has omitted less valuable or duplicate passages. Finally, he has supplied attractive headings and subheadings and references to chapter and verse.

While in some cases it might seem better to omit some of the material from John or keep it separate from the other Gospels, nevertheless the general effect of the book for devotional use is satisfying and helpful.

BENJAMIN W. ROBINSON

THE BUSINESS ADMINISTRATION
OF A CHURCH

By Robert Cashman. Chicago: Willett, Clark & Co., 1937. 163 pp. \$1.50.

A successful minister is preacher, pastor, and executive. This book deals primarily, though not exclusively, with the third person in this trinity. The suggestions it makes with respect to the church office, files, correspondence, publicity, finance, and property are explicit, succinct, and interesting. They whet one's appetite to follow them. Here is no rehashing of generalities, but an up-to-the-minute enumeration and appraisal of the equipment and techniques that must constitute any minister's professional procedures.

Do people like to come into your office? Do your letters make lasting impressions? Is your church edifice, large or small, attractive? Do people gather an impression of efficiency from your personality? Follow the advice of the business manager of a theological seminary, who writes this compact volume, and an affirmative will be the correct answer to these questions.

The book is not superficial. It has a philosophy back of it, namely, that when Christianity expresses itself through the medium of the ministerial, as of the business, executive, it will do so in methods that are positive, orderly, constructive, helpful, and inspiring. A concluding chapter for laymen is not the only part of the book, that makes interesting reading for church officers. Laymen and clerics alike, who follow the suggestions in these pages, will stand good chance of being workmen that need not to be ashamed.

ALFRED W. SWAN

CHRISTIANITY AND SEX

By Richard C. Cabot. New York: Macmillan & Co., 1937. 78 pp. \$1.00.

This is an attempt to view the problems of sex in the light of the Christian quest for the

more abundant life. There is little in the book of specific instruction. Dr. Cabot is seeking rather to share his enthusiasm for the consecration of the affections and he recognizes that this is something very different from the imparting of information. He pays his respects to a number of present-day fallacies, such as the faith in sexual enlightenment, the contraceptive gospel, and the doctrine that sex desire is a natural appetite which must be satisfied. For him all human affection ought to have in it a perpetual hunger as an expression of our eternal longing for God.

The book is written with Dr. Cabot's characteristic lucidity of style and in the same vein as his *What Men Live By*.

ANTON T. BOISEN

BOOKS THAT HAVE SHAPED THE WORLD

By Fred Eastman. Chicago: American Library Association, 1937. 64 pp. \$1.00.

Dr. Eastman's little book is addressed to the man who thinks of great literature as something for the initiate only. In a style that is direct and colloquial without ever becoming patronizing the author points out that the qualities that make literature great are precisely those which everyone can appreciate and enjoy. He divides his subject into three brief chapters dealing respectively with biography, the "classics"—poetry, fiction, the essay—and drama, and appends to each a list of the most enjoyable books in the field. He brings to bear the insights and the catholic taste acquired in many years' experience as a teacher, lecturer and writer on literature. Though it is not intended as a textbook Dr. Eastman's little volume might well replace the standard histories of literature used in our schools which all too often foster the point of view here combatted.

CECELIA GAUL

(Reprinted from the "Christian Century," by permission.)

RESEARCH MEMORANDUM ON RELIGION
IN THE DEPRESSION

By Samuel C. Kincheloe. New York: Social Science Research Council, 1937. 158 pp. \$1.00.

He who expects to find in this memorandum, and its appendixes, a journalistic treatment of

the subject will be disappointed. Dr. Kincheloe does not neatly answer the question, "What happened to the churches during the depression?"

He who fears that this memorandum will essay a glib answer will be happily disappointed. By breaking the general question down into such constituent inquiries that, were these inquiries made, the main question could be answered, the memorandum becomes really only a preface to the subject. Never subjective, this prefatory study is a careful, canny analysis of all the statistical and logical pitfalls that beset the path of any honest and competent investigator. Here are outlined enough queries to keep denominational and interdenominational agencies busy for a long while; yet these careful studies must be made quickly if the psychological overtones of the depression period are to be accurately recorded. Some of us will put this volume to immediate use as a research manual.

A few generalizations emerge as already valid. The depression did not drive men to God, as earlier periods of economic stress are alleged to have done. Whatever it did in general has been definitely conditioned by a multitude of local and regional factors. It is as idle to generalize about religion in America (not to say the modern world) as it is to talk only of metropolitan morbidity and mortality rates. Regionalism, within the nation, within states, and within urban areas, needs always to be considered. Causes need to be localized, and results broken down, so that coarse-screen averages do not conceal rather than reveal the meaning of the facts.

Dr. Kincheloe has given us a battery of questions that we must ask the institutions of religion. Until they are answered with fair accuracy we shall only be able to guess at what happened to religion during the depression.

A single question: Is justice done to the exhaustion of reserve funds held by church members up to the time of the bank holiday?

ROSS W. SANDERSON

THE TESTING HOUR

By Louis Wilson. *A one-act play—7 men, 7 women, and extras. No scenery.* Chicago: Dramatic Publishing Co., 1937. \$0.35.

I am stirred with admiration and enthusiasm. *The Testing Hour* is one of the most

striking little dramas I have ever read in my life. The novelty of its setting, the originality and boldness of its procedure, and the whole peace message as worked up to so striking a climax is really tremendous. Such a play should be taken up by the churches and produced everywhere.

JOHN HAYNES HOLMES

THE USE OF THE BIBLE IN PREACHING

By Carl S. Patton. Chicago: Willett, Clark & Co., 1936. 268 pp. \$2.00.

MORE TWO-MINUTE STORIES

By Carl S. Patton. Chicago: Willett, Clark & Co., 1937. 130 pp. \$1.25.

If there is a wiser, mellower, more human preacher of the Christian religion today than Carl Patton, I do not know who it is. Seldom does a book on preaching appear which one would read as much for enjoyment as for edification. But this is surely one.

Dr. Patton, a thorough scholar, interprets both Old and New Testaments in the light of their fundamental and abiding human interest. He brings out their timeless and universal elements. Best of all, he appends to each chapter one of his own sermons in which he applies and exemplifies the modern use of the biblical material he has been considering. These sermons lift the horizon of the reader until he sees his problems of the present in the perspective of the ages. Flashes of humor keep him chuckling while he walks in the footsteps of the prophets and saints.

It is altogether understandable that the simplicity and clarity of Dr. Patton's thought (and it is a rare achievement to be simple and clear in dealing with such vital themes as the destiny of man) should make him as effective in speaking to children as he is to adults.

His volume, *Two-Minute Stories*, published a few years ago is probably already in the library of most readers of this review. They will be the first to welcome his new volume, *More Two-Minute Stories*. It contains fifty-two little addresses to children. The subjects vary from skates, shirts, and parasols to janitors, presidents, and angels. They are little gems for teaching spiritual truth to fidgety youngsters.

FRED EASTMAN

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It is advisable that a list of ten titles in their order of preference be submitted since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

Bible Study:

BADCOCK, F. J., The Pauline Epistles
BATTENHOUSE, H. M., New Testament History and Literature
BORCHERT, O., The Original Jesus
BRANSCOMB, B. H., The Gospel of Mark
BROWNE, L. E., From Babylon to Bethlehem
DODD, C. H., The Parables of the Kingdom
EASTON, B. S., The Purpose of Acts
FISHER, F. B., The Man That Changed the World
KENYON, F., The Story of the Bible
LAKE, K. and S., An Introduction to the New Testament
LEWIS, F. W., Saul of Tarsus
LIETZMANN, H., The Beginnings of the Christian Church
LUMB, W., Later Judaism
LYMAN, M. E., Jesus
MAJOR, H. D. A., and MANSON, W., The Mission and Message of Jesus
MARTIN, H., The Parables of the Gospels
OESTERLEY, W. O. E., A Fresh Approach to the Psalms
SIMMS, P. M., The Bible in America

Church History:

DICKIE, J., Fifty Years of British Theology
ECKHARDT, C. C., The Papacy and World-Affairs
FAIRWEATHER, W., Among the Mystics
FÜLOP-MILLER, R., Leo XIII and Our Times
FUNCK, B. F., Luther
HOPWOOD, P. G. S., The Religious Experience of the Primitive Church
HUGHES, T. H., Psychology and Religious Origins
KENNEDY, C. J., A History of Congregationalism in Nebraska
KIDD, B. J., The Roman Primacy
MACKINNON, J., Calvin and the Reformation
MOZLEY, J. F., William Tyndale
NÉDONCELLE, M., Baron Friedrich von Hügel
PEEL, A., The Inevitable Congregationalism
RIDLEY, F. A., Julian the Apostate and the Rise of Christianity

Science of Religion and Missions:

CASH, W. W., Christendom and Islam
LUKE, H., The Making of Modern Turkey
PATON, W., Christianity in the Eastern Conflicts
———, A Faith for the World
WARBURTON, S. R., Eastward; the Story of Adoniram Judson
WHITE, H. V., A Theology for Christian Missions

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